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THE EUROPEAN HARVEST FIELD

Articles on Europe
Missionary Letters

Published monthly by the
AMERICAN-EUROPEAN FELLOWSHIP
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VOLUME XII

NUMBER 10

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1931

God's love, eternal as His Name,
On them abides, unchanging, true—
Of David's seed Messiah came,
For Jesus Christ was born—a Jew!
Thou Son of God, forgive us yet,
That we forget—that we forget!
—*Agnes Scott Kent.*

WHY THE TITLE

American-European Fellowship

FOR CHRISTIAN ONENESS AND EVANGELIZATION

?

FELLOWSHIP

That which we have seen and heard declare we unto you, that ye also may have Fellowship with us; and truly our Fellowship is with the Father, and with His Son Jesus Christ.—I John 1:3.

CHRISTIAN ONENESS

That they all may be one; as thou, Father, art in me, and I in Thee, that they also may be one in us: that the world may believe that Thou hast sent me. And the glory which Thou gavest me I have given them; that they may be one, even as we are one: I in them, and Thou in me, that they may be made perfect in one; and that the world may know that Thou hast sent me, and hast loved them, as Thou hast loved me.—John 17:21-23.

EVANGELIZATION

For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?—Romans 10:13-15. Go ye therefore, and make disciples of all the nations.—Matt. 28:19.

Come Thou with Us, and have Fellowship in Prayer and in Ministry to Needy, Hungry Souls

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AMERICAN-EUROPEAN FELLOWSHIP FOR CHRISTIAN ONENESS AND EVANGELIZATION

continuing the Russia Evangelization Society and Christian Testimony to Jews

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OBJECTS

1. To encourage Oneness of all true Believers at home and abroad.
2. To co-operate with reliable agencies for the spread of the Gospel in Europe.
3. To give material relief in Times of Emergency.
4. To distribute the Scriptures and other Gospel Literature.
5. To encourage definite Evangelization among the millions in Europe yet without the Gospel.
6. To support Evangelists and Workers as the Lord makes it possible.

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Notify us at once of change of address, giving both old and new addresses and writing plainly.

We shall be thankful for names and addresses of Christian friends, to whom we may send sample copies of the magazine. We appreciate your sympathetic co-operation with us.

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DEVOTIONAL AND EDITORIAL

Whence Shall We Buy Bread That These May Eat?

By Dirk Hermanis Dolman, D.D.

We are happy in presenting this devotional article by Pastor Dolman. It was given at Commencement Exercises at Wheaton College. Many have learned to love this dear servant of God from Hamburg, Germany and have profited by his simple and powerful spiritual messages. Dr. Dolman's primary ministry has been to Israel but the whole body of Christ has benefited by his literary and teaching gifts.

"There is a lad here, which hath five barley loaves and two small fishes; but what are they among so many? . . . And Jesus took the loaves and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down, and likewise of the fishes as much as they would."—John 6:9, 11.

THE story from which my text is taken is familiar to you all. You remember, no doubt, that the Holy Spirit attached such importance to the wonderful teaching of this miracle that He had it recorded by all four evangelists.

Three pictures I want to give you: Christ and the multitude, Christ and His disciples, and Christ and the Wheaton graduate.

I. *Christ and the Multitude.* A great multitude followed Christ. Why? *Because* they saw that *eminent power was going out from Him.*

Just make a mental picture of a street corner in Capernaum. The Jewish people talk not only with their lips, but also with their hands and their feet. They can stand for hours in animated conversation. Standing on the outskirts of the crowd, you hear somebody ask, "Have you seen the young Prophet from Nazareth?" And quickly the response would come, "He was in the synagogue here one day. There was a man there with a withered hand. You all know him, because he could do no work. The young Prophet came." "What did He do?" is the exclamation. "Why, He did nothing; simply told the man to stretch out his hand and his hand was cured!"

And another would say, "You all remember Simon and how the dread leprosy got hold of him and he had to leave home and family? Listen, the young Prophet crossed his path. He threw himself at His feet, saying, 'If Thou wilt, Thou canst make me whole.' " "What did He do?" "Why, He just touched him, touched the leper, and the man was healed and came back to his family."

Quickly another would say, "I can tell you something more wonderful still. Do you know Jairus?" "Of course, we all know him." "But do you know his daughter? How that man loves his child! The child became ill; he went from doctor to doctor, but no one could help. At last, in his great need, he sought the Prophet; he begged Him to come. He came. (*He always comes when people ask.*) He came to the house; the maiden was dead." "What did He do?" "Nothing, just called her, as her mother called her each morning, 'Child, it is time to get up.' Health and strength came back to the child."

Do you wonder that people felt drawn to the blessed Saviour? There was power going out from Him. Andrew Murray, that blessed servant of the Lord, said many years ago, "No child of God that is not filled with the Spirit can come up to God's ideals in his work and life." Would to God that every one of you young people might be Spirit-filled. Actions speak louder than words. Sometimes the lives of God's servants speak so loud that you can't hear their words.

I was much struck with a sentence in a book I read recently. The sentence gripped me. It was simple—"I believe Christ was musical." I believe, too, that when at the close of the Pascal meal the Hallel was sung, Christ's sweet voice joined with His disciples before He went to Gethsemane. There is, however, a deeper meaning in this sentence. Christ's life was a harmonious one. He was always in harmony with the Father and he found the source of His power on the mountain top in sweet communion with His Father. Brothers and sisters, you are going out in the work of the Lord. Never forget that you need your quiet time with the Lord day by day *if your ministry is to remain fresh and fruitful.*

II. *Christ and His Disciples.* Let us look at the second picture, Christ and the disciples. Your toastmistress touched a sore point last night. Her sympathetic heart went out to the long suffering pastors' children whose little misdeeds are used as illustrations in their fathers' sermons. Notwithstanding, let me tell you of our twins. When they were small, I generally used to bring them something home when I had been away. When I came back late at night, they were sure to be in my bedroom in the morning and it was touching to see how they used to stick to me and to my grip. Sometimes I had shamefacedly to confess that I had not been able to buy them anything and expressed the fond hope that they would love me all the same.

Beloved, what I want to impress upon you is that our blessed Saviour never comes with empty hands. *He is always ready to bless.*

The second picture would tell us this: As Christ looked at the multitude a strange longing came into His eyes. They looked to Him as sheep without a shepherd and He wanted to care for them. Mark gives a very touching picture of this scene, using the term, "Christ had compassion on them." The Greek word is "a spasm of pain came over Him." Friends, if we are to work for the Lord, we have to have something of His tender heart. Psalm 126: 6 says, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

The church has learned the art of organizing, but no longer agonizing. Organizing is done with the head, agonizing is done with the heart. There must be blood in our prayers, something of the spirit of Gethsemane. Our hearts must have something of the yearning compassion of the Lord for the lost. The love of Christ must constrain

us. Christ wants to bless, but He needs you as instruments. There is a wonderful thing in I Corinthians 12:21: Even the head has need of the feet.

In John 14:6 the Lord says the Holy Spirit cannot come direct to the world. The world cannot receive the Holy Spirit. The Lord will send Him to you. If the Holy Spirit is to come to the world, it must be through you and me, and we must be good conductors. In this case the Lord wanted to use Philip, but before He used him, the Lord had to test him. Philip had to pass his examination, and I can imagine that with a smile in His eyes the Master put a question to His disciple, "Where are we going to buy bread that these people may eat?" The Master knew what He would do. Philip must have been a good mathematician. It took him no time to calculate that expense. Two hundred pence was far beyond their means. Philip saw only the multitude and lost sight of the Master. The Master could not use him.

Beside, Philip in his examination, had failed to listen to the question. The Lord did not ask, "Where are *you* going to buy bread" . . . but "Where are *we* . . ." What a wonderful thought—you and I are going to do it together. Have you ever noticed the Apostolic blessing? "The fellowship of the Holy Spirit . . ." that fellowship is a fellowship in labor, a partnership. The same word was used in the fifth chapter of St. Luke. The Holy Spirit is my partner, *He is doing most of the work*. I am only like Moses, smiting the rock, but the Spirit is making the water gush forth in streams in the thirsty land.

Philip had failed. Another disciple was generally in his vicinity. Andrew was standing close by, eagerly watching for a chance to put in a word. He was a keen and alert man. He heard the difficulty and believed he had found the solution. I confess I have always loved Andrew. He was a man who went in for individual work, individual soul saving. As soon as he had found the Lord as his Messiah, he told his brother. More souls are saved by individual work than by preaching. No doubt Andrew was a successful worker. In this case he failed. "There is a lad here which has five barley loaves and two fishes—some crackers and two sardines—but what are these among so many?" Andrew started in faith, but he only went part way. The Lord could not use Andrew.

III. *Christ and the Wheaton Graduate.* We turn to the last picture, Christ and the Wheaton graduate. Eagerly we watch Andrew speak to the boy. Where did he come from? What was his name? I do not know. I know that the world owes more than we think to those whose names only God knows. Of one thing, however, I feel certain, that boy must have had *a mother who loved Jesus*. Never can I thank God enough for a saintly mother who prayed me through. There was a time in my life when I thought I was too clever for Mother's Bible. During that time she spoke little to me about it, but she spoke much to her Father. My mother prayed me through.

One bright spring morning, I hear that mother encourage her boy to run in the fields and see if he cannot meet the Lord. Mother-love caused her to go into her larder and if the boy was like most boys, I dare say most of the parcel was consumed early in the day. Five barley crackers and two sardines, all that was left. Five crackers and two sardines between him and hunger, and I hear Andrew eagerly talking with him, "Boy, do you love the Lord?" "Of course I do!" Then Andrew says, "If you love, you must give." I see the happy smile on the boy's lips, "Andrew, I will give Him four, I only

need one. All the rest He shall have." And I see Andrew shake his head and say, "No, lad, that will never do. The Master needs all."

And here that lad came to the cross-roads. A decision had to be made. There came a struggle in the heart of the boy, looking at his parcel and then looking at the Lord. At last, as the sun is breaking through dark clouds, his face grows radiant and he says, "Andrew, here, *have them all.*"

Friends, often you will come to such a parting of the roads, and the Lord will stand before you and ask with pleading voice, "Give me that last loaf, I want to use it, I want to bless it." Happy was the boy who surrendered here.

Coming over I heard a strange story. General Howard had been appointed to lead the Tennessee troops. At the close of the war, the Federal army was to enter Washington. On the evening before, General Sherman sent for Howard and told him how the officers of his battalion had expressed their wish that another officer whom he had superseded might lead at the head of the troops. Howard protested that the procedure was scarcely fair to him. Sherman replied, explaining how political pressure was being brought to bear on him. Howard could not see it. Then Sherman said, "Well, Howard, I thought you were a Christian and your rival is not." It was a parting of the ways. After a sharp keen struggle, Howard said, "Well, General, if you put it in that way, for Christ's sake, I am willing to take a back seat." "I thank you," Sherman replied, "You have helped me to get over a difficult place. Now, Howard, I will tell you what I intend to do. Tomorrow morning I want you to ride at my side at the head of the whole army into Washington." Tears came into the eyes of the soldier and he said that the honor was too great for him. Sherman replied, "I am your commanding officer, and at nine o'clock I expect you to be in your place at my side." Will our Lord do less?

I wish you would watch that boy as he stands before Christ. Shy, like a boy, how his face grows radiant as the Lord thanks him. The Lord always thanks us when we bring *our last loaf.* And then He lifted up His eyes to heaven and thanked the Father, not only for the multitude that was going to be fed, but also for the boy who had been made willing to give his all to Him. Every time we make a sacrifice for the Lord, we make the Master's heart rejoice.

Jesus Christ increases infinitely what the boy puts into His hands. If the boy had distributed the loaves himself, the sacrifice would have been just as great, but the result would not have been the same. The greatest good is done by leaving the loaf in the hands of the Lord. Only five crackers and two sardines, that is all, but put in the hands of the Master, they suffice to feed five thousand men.

Christ the Saviour breaks the bread previous to distribution. The greatest blessing comes only when the sacrifice is broken. "The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise." Christ brought the greatest blessing to the world when His heart was broken. The disciples knew Him by the breaking of bread. Only through the broken sacrifice of a life can we still the hunger of many. Jesus' life was a continuous sacrifice. Every seed that is scattered must die before it can bear fruit. We have to learn to bring our last loaf to the Lord, ask Him to take it, ask Him to bless it, ask Him to break it. "O Lord, take my last loaf and break it so that I can scarcely recognize it more!"

(Continued on page 32)

The Revelation of Jesus Christ

(Fourteenth in Series)

By Pastor J. C. Sisemore

WE TURN to the 15th and 16th chapters of Revelation. We have here the pre-written history of the outpouring of the seven vials of God's wrath upon the earth at the last of the great tribulation. You may wonder why we have spoken so much on judgment during this series of sermons, but we would reply that we have only preached the Word of God, and that Word in Revelation is full of the story of coming judgment.

The period of time covered by these seven vials is very short, probably about seventy-five days, but the events during this time are terrible. The wrath of God is filled up as we notice in the first verse of Chapter 15.

The seal judgments have been in progress now for nearly seven and one-half years and for three and a half years the trumpets have been sounding out and judgment has been poured out upon the earth in increasing intensity. With the vials we reach the climax of the great tribulation judgments—a climax which assures the defeat of Antichrist and the enthronement of Christ.

In Chapter 15 we have the preparation for the vial judgments. The seven angels come out of the temple and one of the four living creatures gives them the seven vials full of the wrath of God. The scene is set; the hour of judgment upon Antichrist is come.

In passing hurriedly over the 15th Chapter, I want you to notice that those who had gotten the victory over the beast (and this can be done only by the Blood of the Lamb and by the word of their testimony) were standing upon a sea of glass mingled with fire and were singing the song of Moses and of the Lamb. We are at once reminded of the victory of Moses at the Red Sea and the song of victory which they sang after they had crossed in safety on dry land, when their enemies, attempting to cross after them, had been completely exterminated. Here we have a far greater deliverance than that was. They are singing a song of victory as Moses did, and the song is the song of the Lamb. Again we are reminded of the Blood of Christ which taketh away the sin of the world. The song of redemption will ever be of a Lamb slain, for "without shedding of blood there is no remission (for sin)." We are told in the fourth verse that God only is holy. The only holiness that any of us have today is the imputed righteousness of Jesus Christ.

The First Vial

We come now to the judgments which are directed toward the Antichrist and his followers; but just as Egypt suffered with Pharaoh under the ten plagues, so the whole earth will suffer with the Antichrist at this awful time of judgment. Pharaoh is a very close type of the Antichrist. The whole world is guilty before God and de-

serves judgment. This first plague had its counterpart in the plague of boils in Egypt. Ex. 9:9. The Antichrist has exalted himself as God and has lifted himself to the throne in the Temple and has demanded worship as God. God is a jealous God and will not permit any idol to be worshiped as God. The picture is of an apostate people ready for judgment. Moral conditions are beyond description.

The Second Vial

The second vial is poured out upon the sea, which represents the nations of the world. They will then experience the wrath of God. Again we are reminded of the plagues in Egypt in Exodus 7: 17-25. This probably has both a literal and a symbolical meaning. The sea and sea dwellers are completely destroyed. The bloodshed will be great and the dead so many that they will not even bury them. Just imagine what effect this will have upon transportation. The air will be full of disease and death.

The Third Vial

Here we have another scene in which the blood is prominent. The apostates had denied the Blood of Christ and had freely shed human blood, and now God is going to give them their fill of blood. The Unitarians, Christian Scientists, and other false religionists are doing that very thing in our day. We remind you again that the sea and rivers here are a type of the Gentile nations of the world. The water is turned into blood, as it was in Egypt. They must feel the dreadful results of rejecting Christ and receiving the Antichrist. They are made to drink blood, just as Moses made the children of Israel drink the bitter water after he had burned their golden calf and poured the ashes into the water. They had shed blood, so now they are to drink blood. (Gal. 6:7) "For whatsoever a man soweth, that shall he also reap." These people have to admit that God's judgments are true and righteous.

The Fourth Vial

Under this vial the sun's heat is greatly increased, and this is added to the preceding judgments, which makes it almost unbearable. The sun has heretofore risen on the just and on the unjust, but now it rises in its burning heat upon the wicked to scorch them. The sun is a great massive ball of fire many times larger than this earth. Great torches of fire are shooting out from it in every direction, any one of which would destory this earth in short order should it come in contact with it. Isaiah spoke of that day. (Isa. 30: 26.) "Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be seven fold." Malachi also wrote of it. (Mal. 4: 1) "That shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble." The sun's heat will not hurt the faithful remnant of Israel. (Rev. 7: 16.) "Neither shall the sun light on them, nor any heat."

The wicked still do not repent, but only harden their hearts as Pharaoh did and blaspheme the God of salvation.

The Fifth Vial

Here the judgments are directed toward the throne of the beast. His reign will be of short duration. God will soon bring about his undoing. His kingdom is to be full of darkness. Indeed, he is the ruler of the darkness of this world; and since Christ, the light of the world, and the church, which reflects His light, have been taken out of

the world, it can be only dark and gloomy and dreadful. The plagues in Egypt brought darkness upon the land. The people had been boasting and saying, "Who is able to make war with the beast?" And now God is answering their challenge. Joel also prophesied of this dreadful time of darkness. (Joel 2: 1, 2) "A day of darkness and gloominess, a day of clouds and thick darkness."

How horrible it is to have a great sorrow in the darkness! I remember a few years ago several men were bringing a heavy steam engine out to a threshing machine in the night, when they came to a bridge across a creek. They examined the bridge, which was not very substantially built, but they decided to try to cross it anyway. Two men were on the engine, and about the time it got half-way across the bridge, the bridge gave way and the engine went into the creek upside down. It was very dark and they could only feel around to see what had happened. The fireman called for help. He was pinned underneath the engine and the fire was rolling out on him and he was trying to rake it off with his hands. He felt around for the engineer-man and said, "He is already dead. Try to get me out." It was a dreadful night, but nothing to be compared with this coming night of judgment. Still they repented not, but charged God with their pains and torture, and gnawed their tongues with pain.

The Sixth Vial

The river Euphrates is a long river, some eighteen hundred miles in length, and is the boundary line of the old Babylonian kingdom. It has always figured greatly in the wars of those countries which touch it. It is not too large nor deep for God to dry it up when the time comes. The purpose of this drying up is to make a way for the kings of the East, or "the kings of the sun-rising", to come into the land of Palestine. This may refer to the nations of China and Japan, those great sleeping monsters which are going to awake from their slumbers and play an important part in the closing events of the tribulation. The political and commercial seat of the Antichrist will be at Babylon. The fall of Babylon is near, the end of time is at hand, and God will use the kings of the East to break up the power of the Antichrist. Ezekiel describes a great invader, a confederacy of nations, in Chapters 38 and 39. "Gog and Magog, the Prince of Rosh (Russia), Meschech, Tubal, Persia, Cush and Put" are mentioned as forming this confederacy.

The False Trinity

This judgment affects the false trinity of evil, and they belch forth demons like frogs and they work miracles. Thousands will be attracted by these miracles. They are the deceptive lures of the Antichrist. We are again reminded of the magicians of Pharaoh. These demon messengers will gather all nations to the battle of the great day of God Almighty.

In Verse 15 the Lord pauses in his judgments long enough to tell out another warning.

The Seventh Vial

The seventh and last vial is poured out into the air, Satan's abode. He has been cast out of heaven, but that probably refers to the third heaven, so that he is still "the prince of the power of the air". A great voice declares, "It is done." We have heard

similar words once before. When Jesus was dying upon Calvary's Cross, He cried out, "It is finished." There it meant that eternal redemption was finished or complete because that Christ had taken the last bitter dreg of the cup. Here it means that the judgments are finished and the hour has arrived for the Christ of God, the Lord of glory, to come with His shining ones to take His kingdom. What a terrible hour it is! There will be great lightnings and thunderings, with great voices, and an earthquake so great that the cities of the nations fall. Babylon will be split into three parts. The mountains and islands will slink away. It is probably identical with the terrible earthquake spoken of in Zechariah 14: 1-5. The mount of Olives is to be divided and one half move to the North and the other half to the South, and a great valley will appear between the two parts of the mountain.

Great hail stones weighing about 114 pounds fall from heaven upon the Christ-rejecting earth dwellers. Consternation and fear seize them and they flee to the rocks and mountains to hide themselves from the face of Him that sitteth upon the throne.

The cup of human sin is full—so will be the wrath of God. "It is done." The time has come for all rival powers to crumble, and the earth to become His who made it. It is time for the great stone to come tumbling down the mountain and crush the toes of the image which represents the ten-kingdom revived Roman empire.

Are you ready for that day? To the saint, it is the coronation day; but to the unsaved, it means fiery indignation and awful judgment. The saved will be singing, "Bring forth the royal diadem, And crown Him Lord of all." The unsaved will stand before God unable to sing, but no doubt such songs as this will flow through their minds:

"There's a great judgment day that is coming, we know,
'Tis coming to one and all;
When the Judge shall descend in His power divine,
To judge both the great and small.

"When Jesus comes, and the judgment is set,
O who will be at His right hand?
When the trumpet shall sound, and the nations have come,
O who shall be able to stand?"

You will not be able to stand unless you have been to Calvary and have had your robes washed in the Blood of the Lamb.

ADORATION

I love my God, but with no love of mine,
For I have none to give;
I love Thee, Lord, but all that love is Thine,
For by Thy life I live.
I am as nothing, and rejoice to be
Emptied and lost and swallowed up in Thee.

Thou, Lord, alone art all Thy children need,
And there is none beside;
From Thee the streams of blessedness proceed;
In Thee the blest abide.
Fountain of life and all abounding grace,
Our source, our center, and our dwelling place.

—*Madame Guyon.*

The All-Sufficiency of Jehovah-Jireh

Radosc, Poland
Sept., 28th, 1931

DEAR FELLOW WORKERS,

"O magnify Jehovah with me, and let us exalt His Name together." (Psa. 34: 3.)

"Our heart shall rejoice in Him, because we have trusted in His holy Name." (Psa. 33: 21.)

MISS JEAN RHODE

Before we actually began the "Fresh Air" work here in Radost early in June, and while I was still in the Carparthian mountains to recuperate from a serious illness, I realized that God had worked mightily to enlarge the borders of our usefulness among the Jewish women and children of Falenica and Warsaw, Poland. We had gained the confidence of many, and they now came to us in flocks to make application for a two weeks' stay with us in the healthful vicinity of Radost. This wonderful opportunity of bringing the Word of God to His covenant people in an extended ministry was laid before Him in prayer, and the assurance was received that God would provide; for we needed workers, materials, etc., as well as the finances to meet such a demand. We figured that in order not to disappoint anyone we should have need of about one thousand dollars, the average cost for one person for two weeks being five dollars. The Lord heard and answered by first of all bringing to our consciousness *the all-sufficient Name of Jehovah-jireh*, which means, the LORD will provide. We laid hold of this blessed Name in faith, and the Lord did not mock us when He caused us to hope in it. This Name, which is above every Name, has meant much to both Miss Mott and myself since then. We have learned what it means to rely upon the Word of God when He gives it.

There would not have been completeness if we had not been tested of the Lord to see if we really were going to trust Him. We, therefore, were severely tested, not only once but twice, along finanl cial lines, to such an extent that we faced the possibility of having to send the women and children of our first group home before their time with us was to be up. We were brought much in prayer before God as we waited upon Him day by day, and were wondrously rewarded for holding Him to His Word. When the second test came, we were unafraid; for He'd clearly shown us that we could rely upon His Word with absolute safety. He provided most graciously, and at times in most unusual ways. When in the midst of our first test, He encouraged us with the following portions of His blessed Word:

"Our help is *in the Name of Jehovah*, Who made heaven and earth."

"We will rejoice in Thy salvation, and *in the Name of our God* we will set up our banners."

"Some trust in chariots, and some in horses: but we will *remember the Name of Jehovah, our God*."

"Jehovah will not forsake His people *for His great Name's sake*."

Through these and other portions of His Word, the Lord has been pleased to teach us just a little of the meaning of Jehovah-jireh. Just a little of its power and glory has dawned upon us. May He open our eyes to behold more of it! It surely is a great Name, and to us stands for the absolute dependability of the great God behind it.

Yes, the needs of the summer work were gloriously met through the American-European Fellowship and other like blessed channels. We did not receive the full amount of one thousand dollars, but we also have not had the numbers we thought we might have had. In answer to earnest prayer, the Lord also provided just the right workers. These earnest, Christian girls have been a blessing to us and others as we've fellowshipped with them, the Lord having laid the spiritual responsibility of them upon our hearts, and we are happy to note a real work of the Lord in their lives.

Now I should like to tell you just a little more of the work in detail, that we may together praise and exalt His Name and that we may continue to pray. The number of applicants reached over two hundred before I had returned from the Carparthians, and many, many more have come to us since; in fact, they are still coming to us. We were enabled by the grace and faithfulness of God to minister to about one hundred and fifteen of these in four different groups up to the twenty-ninth of August. About this time, Mr. Gitlin asked us to return to him all which had been at our disposal, in anticipation of another work. But we could have gone on; the people were waiting for us to take them, the workers were ready to go on, and the funds were even in hand; and we had, and still have, the consciousness that the Lord would have us continue. All was at hand except the house and the necessary furnishings. This has brought us to a temporary standstill in this particular work. Since it is a far-reaching ministry, we are most happy that God would have us continue it throughout the year. Mothers would gladly take a rest from their miserable environment and drudgery. Children who do not go to school for lack of room, or those who are physically unfit, would gladly come to us at any time. The physical benefits derived enable them to take in more readily the spiritual teaching given. It is surprising how these mothers and children take in the Word of God as their undernourished conditions are met. Through these, to whom we are permitted to minister directly, we reach many more indirectly, of whom we do not know at present.

Many of you, dear ones, know that these precious souls are given messages from the Word and instruction twice daily. We also learn portions of God's Word by heart, as well as many a precious hymn together. They get so that the classes are looked forward to; and to many these classes are the main attraction. God has blessed the Word in our midst. It has wrought remarkable changes in some lives, and has made at least six of them new creatures in Christ Jesus during the past summer. I have found that the entrance of the Word is much more effective in these lives when they are brought out of their unwholesome environments into a clean and pure one. Their thoughts are brought into new channels and they can concentrate upon spiritual things without the worriment of petty duties and listening neighbors (for often more than one family lives in a room). The prayers, hymns, and little talks at meal times also contribute to help them while with us. The friends and relatives of our guests often come out to see them, and these, too, hear the message of salvation at least once. Upon returning to their own places, our ministry continues indirectly; for messages, hymns, and verses are repeated to other friends and neighbors. There is the incident of two brothers from the poorest of these poor ones, who at the close of their sojourn with us were given a Gospel which they took home to their mother. When Miss Mott happened to visit there afterwards, she learned that the mother was reading it in the evening when the boys had gone to sleep. Other mothers have asked their children to teach them the hymns and other things we'd taught them. We know of other cases where children have gathered their comrades and while playing had taught them some of the hymns and verses. So we have reason to believe that the ministry goes on. We continue to thank and praise God for those through whose prayers and gifts He is making the work possible. We have much for which to be radiantly happy.

JEAN RHODE.

We are advised of the death of Mr. S. A. Yonke a missionary worker in Jugoslavia but have no particulars so far.

Story of My Simple Life and Its Environment

By Alexander Dobrinin

(*Continued from last issue*)

The believers who surrounded me were willing to stand by their convictions and to suffer, if need be, for the sake of Christ. For a few years we had, officially, liberty of conscience, but persecutions continued. The believers were not always wise, but they had pure motives in their hearts. For instance, our aged Brother Morosov once started out from Kharkov literally to find the original Philadelphia church, so that he might enjoy sweet fellowship with them. In some way he managed to reach the great Russian port, Odessa, from which place the brethren sent him back home, explaining to him that there is no longer such a church.

One cool evening in the autumn, a tramp visited our church. He shivered from the cold, and I pitied him so much that I asked him to go for a walk with me. When we reached a bridge, there on the river bank I drew off my new overcoat and placed it upon his shoulders. I was very happy as I returned to my home, thinking what joy it was to fulfill the teachings of our Lord. However, my mother did not share my enthusiasm. The tramp disappeared and I never saw him again.

The spiritual ideals in our congregation were so high that sin could not be kept hidden. One of the brethren fell into grievous sin. No one knew anything about it, but the spirit of conviction in our midst was so strong that the brother arose of his own accord in one of our meetings and made a frank and full confession. The whole congregation wept and he was surrounded with sympathy. However, the backslidden brother himself demanded that he be excommunicated, and the brethren acceded to his wishes. Oh, the tragedy of sin! But the church must be kept clean. The time came later on when we gladly restored him to membership.

Three months of joyful Christian experience passed by and I then declared to my brethren my desire to be baptized in order to make public testimony of my full surrender to my Lord. I was carefully examined with regard to my conversion. I was asked whether I, in my position as court clerk, would be ready to share the fate of other persecuted Christians. I promptly answered, "I am ready." I was warned about trials and temptations that would confront me in my future Christian life. On the 7th of October, 1908, I was brought for examination before the whole congregation of believers, who had gathered specially for this purpose. They invited me to come to the front, where the leaders questioned me, in the presence of the entire church, as to my conversion, the doctrine of redemption, Christian trust, and moral duty, and I was then sent out while the church considered my case in my absence. I was invited to return and, to my great joy, was informed that the church gladly and unanimously had voted that I might be baptized.

About 10 o'clock on that same evening, the members of the church went to the river outside the city to have the baptismal service. There were seven candidates for baptism. We descended the steep river bank to the edge of the water, where we prayed and quietly sang. (Our baptismal services were not public in those days.) The presbyter of the church, a very good, simple-hearted, older man, baptized us. The cool weather had come early that year and there was a thin coating of ice on the river. The water was so cold that it felt like fire. It was a most solemn service, with joy upon joy for those whose lives were being definitely given over to the Lord Jesus. We returned to the Gospel Hall, and at 1 o'clock in the night observed the breaking of bread, some of us for the first time. The brethren laid their hands on me and prayed very earnestly, after which I returned to my home at 3 o'clock in the morning, now quite a new man, a member of the Church of Christ.

The brethren were very strict, and in some cases even narrow-minded. I "struggled" to bring an organ into the Gospel Hall, and after great discussion this was permitted. On the other hand, there was astonishing toleration. They invited into the church different sectarian leaders in order that we might hear their points of view, sometimes even having special meetings for them. Among these were included the followers of Count Lev Tolstoy. While the interest of our brethren ran out in all

directions, in their convictions they were staunch.

We had a choir from among the congregation, and the people sang very beautifully. There was no Society for the young people and nothing to specially interest them, but nevertheless there were many of them in our midst. The sermons were strong in character and were so well delivered that all of the people were satisfied. The missionary spirit was very pronounced. All the members of the church were volunteer missionaries, every one in his place. We had a presbyter and deacons, but they were not paid. We gave all our evenings and our holidays to the work of the Lord. There was no ordination. Whoever had any gift for preaching, that brother preached. Our rights for spiritual service were not "de jure" but "de facto".

I was burning with desire to proclaim the Gospel of Christ. The first six months I wrote my sermons beforehand and then learned them verbatim. It was very difficult. Once I had a terrible time in the midst of my sermon. I had forgotten part of my sermon, and I suffered greatly in the presence of 200 people. Then the Lord taught me to preach without notes. I was elected a member of the Board of the congregation, and its secretary. During the years that followed, I was sent as a delegate to Conferences of Evangelical Christians in our then splendid capital, St. Petersburg. I was in close touch with the All-Russian Union of Evangelical Christians and a Union of Christian young people. I was elected to positions in different brotherly organizations. The Methodists invited me to go to be trained in a Bible School in Germany, but I thought that I could serve my Lord without any seminary training and I did not go.

During the second year of my Christian life, an event occurred which influenced my service in the Supreme Court. I went with a company of believers to preach in the villages, and we had splendid meetings. At one meeting, which was held in the open air, about 300 peasants were gathered together. The Greek Orthodox priest of that village, with local authority, sent his people to break up the meeting. While I was preaching, there rapidly approached me an angry man, exceedingly tall. He asked me whether I recognized the teaching of Christ, "Whosoever shall smite thee on thy right cheek, turn to him the other also." I answered in the affirmative, not being able to do otherwise. I loved Christ's Sermon on the Mount, and now was my opportunity to put it into practical experience. Then this giant rolled up the sleeve of his right arm, saying that he would try the greatness of my faith. The believers who were with me were badly frightened and ran away into a cottage to pray for me. I stood alone in the midst of the furious crowd. I was pretty quiet. I did not suppose that they would really kill me, but it was an extremely trying moment for me when my enemy lifted up his hand against me. Then an unexpected thing happened—he took pity on me and his hand dropped to his side.

Then came the overseer of the village, with a metal plate on his breast, declaring that we were arrested in the name of the Czar's law. I tried to remind him of the Czar's declaration about freedom of conscience, but to no avail. We were broughf into the village office under arrest. Hundreds ot people crowded behind us. Then we were imprisoned. The Greek Orthodox priest came to give his orders concerning our further fate. He did not want to hear anything about the Gospel. The police wrote up a report of the case, and we were then taken to another village. On the way, some of the people threw stones at us. We were eventually freed, with orders to get out of that vicinity as quickly as possible.

Early the next morning we left, freed citizens, and, strange to say, many peasants came out of their houses to express their sympathy for us. Among them came my giant enemy, asking my forgiveness and telling me that he had been instructed by the priest to treat me in that way. It illustrated the nature of the Russian peasants—under a harsh exterior there is always something good. We parted as friends. When I returned to my congregation, my people were of course very much interested in my account of what had happened, though it was a very ordinary occurrence.

However, my troubles in this connection were not over. The priest had written a denunciation concerning me to the Archbishop at Kharkov. He gave him the information that the "court clerk", Dobrinin, was spreading the propaganda of the "Shtoundists" in the villages and that he was the most active agitator amongst the sectarians. The Archbishop sent this report, with an official document, to the Supreme President of the Supreme Court, Senator Loshkarev. After naming the accu-

sations, the Archbishop, "Most Eminent Least Humble Servant of God", invoked God's blessing upon "His Most Noble Excellency Privy Councillor of State", the Supreme President.

I did not think any more about my arrest in that village, when one day I was suddenly summoned to the private home of that Supreme President. Naturally, I was troubled, for in all the vast country of Russia there were only nine persons in his high position and even the most important officials could approach him only in rare cases. He showed me the report of the Archbishop and in a gentle tone asked me, "How could you, a clerk in the service of the state, have any connection with the Shtoundists?" Then I related to him the story of my conversion and the new, happy life that I was experiencing. I had to write everything officially in a long, solemn report, and it was put in the file of my service. It seemed to me that my superiors had a sympathetic feeling for me and had a desire to end my case. I was ordered to sign an obligation that I would not preach any more openly and would retire from activity in the congregation. I refused to sign this, declaring that I could not go against my conscience. My superiors told me that I should have been wise and have agreed to sign this. Then I was given another obligation to sign, in which I promised to try to avoid any conflicts with the authorities. This was acceptable to me.

The Greek Orthodox people did their best to disturb the meetings in our Gospel Hall. Sometimes they made strange noises, and sometimes they liberated birds that they had brought with them to the Hall. On one occasion, while preaching, I heard an alarm clock go off. I was sure that it was done by some of these Greek Orthodox people, and I reproved them. However, they seemed mystified, and then we learned that the alarm clock was the possession of one of the believers. He had purchased it just that day and was taking it home, carefully wrapped in a box and paper, when it accidentally went off in the meeting. Our brother was unable to quickly get it out from its secure wrappings, so he walked out through the long rows of people, with the noisy alarm clock in his hand. Of course the believers laughed much over this incident, and I learned the lesson that we must not too hastily judge Greek Orthodox people and accuse them.

At another time I was personally attacked by these people. I lived in a room connected with the Gospel Hall, and at the time I had trouble with my leg so that I could not move without very great pain. However, I was forced to run very fast to get away from this angry mob. At least this one time in my life I imitated the world-famous Finnish runner, Nurmi. It was late in the night. I forgot all about my sick leg because of the dangerous position I was in, and I ran for two miles before I finally got away from the angry mob. From that hour my leg was well, so that I was really helped by these Greek Orthodox people. Our believers were very much amused when they heard of it. This was only a typical case. In such conditions our believers worked in many places.

As I was still working in the Supreme Court, I persuaded some of my colleagues to accompany me to the Evangelical Mission. One of them was converted and became a very zealous Christian. He began to bring to the meetings other friends of his in the Court. He also testified about Jesus Christ to the guards who escorted prisoners to the court. Conservative government newspapers started a campaign against us, stating that in the Court there had appeared a "sectarian nest" and that there was very active evangelical propaganda. My newly converted friend and I became subjects of attention from all sides. Under these circumstances, it was difficult for me to continue my state service and, after working there for seven years, I obtained a position in the great International Bank. My official papers from the Supreme Court formally stated that my service had been blameless, and I was given an exceptionally good recommendation by my superiors.

My new position was a fine one. I had ten hours in the day to sleep and to attend to my domestic affairs. Six hours I was in the Bank, and the other eight hours of every day, as well as all holidays, I devoted to the work of the congregation. Almost all of my brethren led a life similar to this. There was nothing artificial in our congregation—no machinery—and the church really was growing according to the standard of the early apostles. Of course there was some friction, both inward and outward, but the spiritual life of the congregation in general was very intense. Large numbers of individuals were baptized and joined our congregation. In spite of persecution, both from the authorities and society in general, the popularity of the believers

was so great that when unbelievers needed servants they sent a request to our congregation to supply them, and notices to this effect were frequently read after the Sunday morning service. Among the more simple members of our church there were some business men, country squires, and engineers.

I did not advance in my spiritual life without passing through some severe temptations. At one time I was greatly troubled by the teaching of Count Lev Tolstoy. His critical comments on the Gospel text were printed on the margins of the New Testament, and I was greatly influenced by this so-called "Tolstoy's Gospel". I experienced one terrible night of spiritual struggle, being attacked by doubts, but I was soon freed by the Lord from the errors of Tolstoy. Tolstoy was very original and a purely Russian modernist; he was deeply sincere and his life was thoroughly sacrificial and self-denying.

In 1912 I left my home in Kharkov and moved into St. Petersburg. The brethren in Kharkov arranged a special farewell meeting for me, telling me that in the future I would meet many churches and believers of every kind, especially those from abroad, and exhorting me to retain the purity of conviction and life such as I had been taught in my early Christian experience. At that time I did not comprehend the importance of their instructions, for it seemed to me that everywhere evangelical churches and believers must be angels, but in the years since then I have seen how necessary these instructions were.

And so I moved to St. Petersburg and was married. My wife was a leader of the Society of Christian Girls. She was called by the world in St. Petersburg "Pashkova" (follower of the famous pioneer of the Northern Evangelical Movement, Colonel Pashkov, — practically evangelical Christian). And so "Shtoundist" married "Pashkova". A fine union!

In our congregation of evangelical Christians here, we had about a thousand members. I was a member of the Board of this congregation, but I concentrated my efforts upon work among the young people, of whom I was a leader. We had a Young People's Society of 80–100. Among these young people there were from ten to fifteen preachers, some of them very talented. A number of these soon became leaders of congregations and of local unions of churches. Our work in the church among the young people was very harmonious and friendly, the people having a very close feeling one for the other. The young people had meetings at the same hour in three districts of our great city, every Sunday evening. In these meetings they not only testified but also seriously taught the people. We had hundreds of regular visitors. The young people had an orchestra. All the work among them was divided into many departments. There were groups for praying, for preaching in the meetings, for preaching on the streets, for hand work, for literary pursuits, and even a trade group, who gave the profits to the Lord's work, etc.

We had almost no intercourse with foreign believers, but did our work in our own Russian way, with its mistakes and its good points also. We experienced some oppression from the authorities all the time. Our larger meetings were attended by the police. The first chair in the congregation was at the disposal of the police officer. The work, however, developed wonderfully.

My private life was very well provided for. I had the position of secretary of the Boards of Director, in three of the richest oil companies at the same times and I had very good money. *(To be Continued)*

FROM THE RUSSIAN PRESS

During thirteen years of revolution, 4973 priests renounced their church work. The magazine, *Godless*, however, stated that the priests did this only in order to secure work and necessary rights.

The bolshevik authorities are now interested in getting the copper from the church bells. In the whole of Russia, it is supposed that there are 100,000 tons of this metal still in the form of church bells. They are also estimating the salary which the Greek Orthodox priests receive from the population, even under the present oppression, and it is stated that a priest receives about $50 monthly, which means that millions of dollars are still spent for the Greek Orthodox clergy.

Religious magazines are being printed in Russia, by hand and on typewriters, and they are now being distributed. It is interesting to know that there are several magazines of different denominations and that these contain very deep religious discussions, so that we can see a very intense religious movement in Russia. These magazines often quote foreign religious writers.

BULGARIAN VILLAGE GIRLS AT WELL

GREAT HUNGER FOR THE WORD OF GOD

By Paul L. Mishkoff

BULGARIA is a land without the Bible, but she is a land ready to receive the Bible. In spite of the fact that the people in this country call themselves Christians (Greek Orthodox), yet there are still millions of them who do not know what the Bible and New Testatment are. Many have heard these words, but the Book itself they have never seen. We have had many cases where we have offered to some to buy a Bible or a New Testament, but, taking them in their hands wonderingly and suspiciously, they asked us: "Is this really the Bible?" And many such have bought.

Great scarcity of the Bible exists on our field. Millions are without the Word of God.

An illustrative incident came from one of our missionaries. He wrote of work in a certain town: "There I met many who came from remote, quiet villages. I asked them if they possessed Bibles. Their answer was that they not only had none, but it would be difficult to find one in all the villages where they lived."

"In a town with a wide-awake and enterprising population, as I was going from shop to shop," writes one of our workers, "I entered into a tailor shop. I offered the master and the workmen the Word of God. They asked me what kind of book the Bible is; and after a brief explanation that it is God's Word, God's letter to us sinners, and that it reveals to us His love, they said in astonishment: 'Is the Bible really such a nice book? Until now we did not know it!' The master bought a Bible and the workmen bought a Gospel each, having not enough money to buy a Bible for themselves."

I have known cases where some who bought the long-looked-for Word of God were rejoicing like children and kissed it many times. Once I was going through the train with the books, and after some had bought I got off and was getting ready to start back, when I heard some one calling aloud: "The man with the Bible! The man with the Gospel!" I looked around and saw bending over a window of the car a woman and a gymnazia student calling, beckoning me with their hands. The train was starting. I ran toward them and gave them a Bible, which they quickly took, saying: "How long we have been looking for this Word of God! At last we have found it!" I sent them off with prayer that God might bless His own Word in their hearts.

More than once Mohammedans and Jews with great longing have bought God's Word. In their eagerness for it they have surpassed many Christians.

Conditions in Bulgaria today present an imperative call, and an opportunity perhaps unparalleled in all the history of the Balkans for a NATION-WIDE DISTRIBUTION OF THE WORD OF GOD.

Bulgaria's heart has been plowed deep. The great

war, the earthquakes, and the thousands of refugees have added to the burden of sorrow. The tears of five millions have prepared the soil for the seed of the Gospel.

Balkan conditions must change, but we must first seek to enlighten, ennoble, and free the Balkan peoples from their prejudices, race-hatred, selfishness, and the chains of sin. It is the duty of all who believe that the sacrificial death of Jesus Christ is the only solution, to spread the knowledge and influence of the Bible, if we would see the Prince of Peace ruling and blessing mankind.

50,000 TESTAMENTS FOR BULGARIA

We ask you to help in giving God's Word to the perishing millions of Bulgaria for two reasons:

First: Because for 1,000 years the people of this land have been kept in superstition and ignorance, through being deprived of God's Word. Like the traveller from Jerusalem to Jericho, they are living "wounded" by the wayside. Will you have compassion on them and pour in the *healing balm of the Word of God;* or will you, like the priest and the Levite, "pass by on the other side"?

Second: We ask you to give a donation as a thank offering for all the blessings you and your loved ones have received from the Word of God.

Our Appeal is Two-Fold:
Compassion for perishing souls,
Gratitude for blessings received.

Will you respond? Or will you turn away your eyes from the "wounded" souls in Bulgaria?

$1.00 buys 24 Bulgarian Testaments.

Please send all donations to:

American-European Fellowship
50,000 Testament Campaign in Bulgaria
1213 North Franklin Street
Philadelphia, Pa.

In Kharkov school, boys of twelve and thirteen years were given a test on the subject of religion, after special antireligious training. Among the different compositions was this terrible one, written by a boy of thirteen years: "There are words and sighs about the crucified Christ, but He never existed. All this teaching is corrupt and helpless. The world of religion is dying. We can not breathe in this condition and we must get out of it into the pure air." This composition was passed.

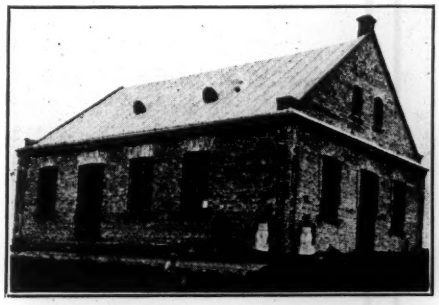
GOSPEL HALL NEARLY COMPLETED

Mlynow, Poland
October, 1931.

DEAR PASTOR HOGG:

I received your kind letter and the gift from the children of God in America. May God reward you all!

We have had a blessed time, going from one place to another in the Lord's work. Glory to His Name! On September 21st we baptized nine souls who desired to fulfil the whole will of God. Many people were present on that occasion and heard the Gospel. On September 27th we had a little Conference in one of our villages, and it was a spiritual feast.



The Lord is blessing our work of building the new Gospel Hall. We enclose a photo of it. God willing, we hope to have our first meeting in it on October 11th. We have no floor as yet and the walls have not yet been whitewashed on the inside but we praise His precious Name for that part of the work which has been completed. Surely He is faithful and truthful!

I thank you and all the dear children of God in America who are interested in the Lord's work here and pray for it. May our Lord reward you all in His glory! With heart's greeting,

Yours in His service,
JOHN GORDIUK.

On the 2nd of August, in Kadnikovsky District, eight communistic young people of the Society of Godless burst into a church during a service for baptism of infants. They tried to forcibly tear away the baptismal font. The communists were badly beaten and two of them died. It is in this way that Russian peasants now defend their religion.

Encouraging Believers in Carpathian Russia

By John Kovalchuk

I recently spent a week in the city of Mukachevo, which is situated farther west in Carpathian Russia. There are two groups of believers in this city, one of them being composed mostly of Hungarians and the other of Ruthenians. Neither of these groups has a pastor now, and they are very weak spiritually. They tell me that a few years ago many souls were turning to the Lord Jesus Christ and joining their church, but that two years ago their pastor, a Hungarian, died suddenly and they have been unable to find any one to take his place. People gradually lost interest, and now they have become almost discouraged. They had almost paid for a beautiful Prayer Hall, but had to give it up because they were unable to keep up the payments while other debts were growing. Now they have not only lost their Hall, but have gotten heavily into debt.

They tell me that they once had a fine choir, consisting of Hungarian and Ruthenian young people, a good-sized Sunday School, well attended church services, etc. They were throbbing with life at that time, but now all is different and the atmosphere is like that at a funeral. The Hungarian believers divided into two groups, and one of them has almost gone back into the world. The Ruthenian group, about fifteen in number, hold their meetings in their own language, as not all of them understand Hungarian. They are all very weak spiritually.

When I first came here from France, I stopped with them for two weeks, trying to help them all I could. Then I had to leave them and go to another part of this country to visit other Ruthenian groups of believers, who were anxiously awaiting my coming. There I found still more work to do, so I could not return to the city of Mukachevo as soon as I expected. But at last I was able to return to them for a week, holding meetings in the evenings, with the Hungarians through an interpreter and with the Ruthenians in Russian. Some of the Hungarian believers sorrowfully told me that they were totally discouraged, that they had lost hope of ever finding a Hungarian preacher for their church, that they had tried for two years and it seemed that there was no one for them. I tried to encourage them, telling them to pray in faith and the Lord would answer in perhaps an unexpected way. They begged me to stay with them longer, or to come to them again as soon as possible. I had to leave, however, to fill an engagement in another town where my coming had been announced.

This next place to which I went was a very important central town. A sincere Christian lady of that town had previously written to me, begging me not to disappoint them as the meeting had been widely announced and many would be in attendance. Then, too, there were some Russellite teachers there who were trying to convince the people that there is no hell. She assured me that she was praying for these meetings and for me, not only by day but also kneeling by her bed at midnight.

The weather was damp and cold. Heavy rains had been falling for about two weeks, and all the streets and roads were wet and muddy. I felt tired and exhausted. My head ached and chills ran over my body, and I felt that I had caught a bad cold and should stay in bed. The time for leaving was near at hand. I knelt down before the Lord in my room and told him all about the matter, asking Him to give me victory and let me go to the appointed meeting. Then I got up and started.

While on the street, carrying my handbag full of Bibles, Testaments, tracts, and other spiritual literature, I met two Ruthenian friends from another town in which we had previously held meetings. They had been trying to find me, and insisted that I should go back with them to hold another meeting in their town. They could not understand why I could not go with them at once, but I promised that I would come the following Sunday, the Lord willing.

On my way to the town of Neresnice, where the meetings were to be held, I had to stop with brethren at another town to leave them some needed literature. At 3 o'clock in the morning I had to get up and take a train for Neresnice. When I arrived there at about 8 A. M., I was told that some of the believers, in spite of rain and muddy roads, had already made some trips on foot to neighboring towns to invite their friends to come and hear the

Gospel news. The sister who had prayed so earnestly for the meetings, gave me some good hot tea and something to relieve my cold, and I felt refreshed and ready to preach. By 10 o'clock one good brother's little hut was full of people eager to hear the Word of God.

After singing, reading from the Word of God, and prayer, I read a verse from the Gospel of Mark: "For there is nothing hid, which shall not be manifested; neither was anything kept secret, but that it should come abroad." (Mark 4:22.) My subject was "The Secret Deeds of Men". I felt the power of the Holy Spirit, and He enabled me to preach so that all could understand very well. The quietness and attention during the sermon was wonderful. It seemed as though the listeners were swallowing every word.

However, I noticed a well-dressed gentleman sitting in the front who seemed quite excited at times. Nevertheless, he kept quiet until the close of the sermon. Then, after the prayer, he suddenly jumped to his feet and began to call out loudly: "There is no hell! There is no hell!" Then he turned to me and asked me to what sect I belong. I told him that I belong to the Lord Jesus Christ, our Saviour, who tells us in His Word that there is a hell. Some of the people stood up and told the man that if there is no hell, they can do all kinds of sin, for they would not be punished anyway. I told the man that we love him and would pray the Lord to open his eyes. He said that he did not want us to love him, and he then ran away from the house. I learned that he was an outstanding Russellite, who had come from the United States a year ago and was teaching Russellism and had succeeded in winning a few followers.

As the next day was a Greek Catholic holiday, we held meetings and conversations for those two days with but few interruptions. The interest of the people in the question of personal salvation was very great. They asked me to come again soon. My handbag was emptied of all its literature when I left the town.

I returned to the city of Chust well and happy, and as soon as I entered my room I knelt down before the Lord and thanked Him for the victory He had given me. Praise His holy Name! Please pray for me and the work here.

The Work of Evangelism in Lodz

Lodz, Poland,
September, 1931.

DEAR FRIENDS:

We hear a great deal these days about mountain climbing and deep sea fishing, but I think there is no call in this great old quaking earth like that of a preacher of the good old Gospel story, who reaches the heights of human joy and the depths of human suffering. To rejoice with the babes in Christ and soar with them to the everlasting heights of the heavenlies, where all descriptive power ceases; to comfort the sorrowing and despairing and help them, when the last friend in this world has made an outcast of them—this is the privilege of every faithful minister of the Gospel of Christ, and this has been our experience. We would not linger on past blessings until they have become stale, but we desire to review some of the experiences of the past month to set up a memorial unto the Lord.

We were privileged to hold 26 meetings. These included Sunday School services, Bible Classes, Young People's meetings, preaching services to Jews and Gentiles, to saints and sinners, indoors and out-of-doors. We were asked to comfort the sorrowing in their bereavement, to settle claims for inheritance, etc. We spent hours and hours in church business meetings here and there, instructing the believers, admonishing the careless, and inspiring mutual fellowship. It was our privilege to visit the sick in homes and hospitals, to visit the destitute and help large families not only with spiritual advice but sometimes with bread for their next meal and medicine for the restoration of their bodies. We praise God that He led us into the midst of babes in Christ, with their glowing testimony and unbounded zeal for God and His cause. We taught them, cautioned them, advised them, and prayed with them until after midnight.

In one instance, I was called to direct a large barn floor preaching service to which several hundred persons had come, some too poor to wear a collar and others dressed in tail coat and high silk hat. In two baptismal services I baptized fourteen men and women, who testified that they believed in the Lord Jesus Christ and in the whole counsel of God. Since winter seems to be on the threshold, and baptismal

services are usually put off until spring, a dear old sister in the Lord who had been sick in bed for months wanted to be baptized. We advised her to wait until her health would permit such an action. In spite of the cold waters, she wanted to conform to the commandment of Christ and, taking all responsibility upon herself, she came to me to be baptized. She shouted for joy after the ordinance was performed, and then sat through a three-hour service, stating that the Lord had miraculously restored her physical body.

Through the kind provision of some faithful stewards of God, we were able to print a first edition of 10,000 copies of Yiddish gospel tracts. Half of them are already gone. In addition to the regular editing and printing of the German magazine, we were privileged to send out about sixty shipments of Polish, Russian, and German gospel literature to as many missionaries, preachers, and Christian workers. We are trusting that some time we shall be able to print about 10,000 Yiddish Gospels or Epistles. A friend has already sent in $4.00 to aid us to that end. We invite your kind intercession! Remember that man shall not live by bread alone, especially when earthly bread is failing.

Yours for the Gospel to Jews and Gentiles,

FRED AND MARTHA STETTLER.

Our Appreciative Readers

We have been much gratified by the kind comments sent us by some of the readers of the EUROPEAN HARVEST FIELD. We appreciate them and they encourage us.

"Yes, I do indeed wish to renew my subscription. Of all the missionary magazines I receive (and their name is legion) there is not one that I value and enjoy as I do the HARVEST FIELD. When that appears on my desk in the morning, there is a real thrill and I exclaim, 'Oh, there is my little blue book!' and I seize it and fairly devour it.

"I see in the current number an appeal, a special appeal, for prayer for EUROPE, and I was so glad to see it, for God has laid a real burden on my own heart for many, many months. As I see it, there is no other answer to the terrible world problem of today but a revival of pure religion in Europe—a realy Holy Ghost revival; something such as came at the time of the Reformation, only more so. May God in His mercy speed the day!"

"I have been reading the blessed little magazine for about ten years and do not care to try to get along without it. Besides the needed information regarding the workers and work in Europe, it furnishes so much inspiration and help for my own soul, I watch for it from month to month. The articles and letters I use constantly in meetings and missionary talks. The people to whom I give my copies have little money, but they know how to pray."

"I consider it one of the most valuable papers I read, and pass it on to many others."

"Enclosed please find a small offering toward the little paper which you have been so faithfully sending me, and which I am glad and grateful to say has been a great blessing to me. Some of the articles in your little paper have been a real feast to my soul. God bless His consecrated and Spirit-filled messengers everywhere!"

"Am sending my renewal to EUROPEAN HARVEST FIELD, for I do not want to miss a single issue. Its coming each month is looked forward to very eagerly in our home."

"One of your magazines was given to me to look over, and I find it a clean doctrine, just what we believe. We are one in heart and spirit. May God wonderfully bless and use you and your work!"

"THE NIGHT IS FAR SPENT, THE DAY IS AT HAND"

Rom. 13:12

"The world is growing grey and old,
And scoffers at the judgment bold,
And yet Thou art not here!
Thy chariot-wheels—Oh! when shall
they appear?
We only know, as dies each evil year,
Thy coming draweth near!
Some, in Thy absence, watch and weep;
Most of the would-be watchers sleep;
Few hearts there are that yearn,
O Lord, for Thee! Few loving hearts
that burn,
And break for Thy Return!"

—*H. Grattan Guiness.*

JAROSZUK'S FAITHFUL MINISTRY

BAPTISMAL SERVICE AT LUNINIEC

Luniniec, Poland
September, 1931.

DEAR FRIENDS OF THE FELLOWSHIP:

I wish to write to you briefly about our work for the Lord in Luniniec. In spite of all kinds of difficulties and hardships, the Lord is blessing us richly. There is a real revival spirit in some of the villages in our region. It is necessary to work day and night in order to keep everything going properly. There is more work than I can do, but my helpers can not help me very much for they themselves still need quite a bit of instruction. I also need much physical strength, and I thank my Lord that He gives it to me, in spite of the lack of many necessities of life.

From January 1, 1931, up to the present time I have held 184 meetings. 38 of these were prayer meetings and the rest were revival meetings and those for edifying of believers. 200 visits were made, some in the homes and some in the hospitals. We had conversations with many people in different places—some on the streets, some at the railroad stations, some while I was traveling on the train and on foot, etc. Much literature was sold and given away, such as Bibles, New Testaments, Gospels, tracts, etc. And we believe that "as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." (Isa. 55: 10-11).

We are getting ready for another baptismal service this fall. There are twenty souls ready for baptism. We are making very thorough examination of the candidates before we accept them for baptism. Their salvation and regeneration should be proven also by their changed lives for the Lord and their earnest testimonies to others of the Lord Jesus Christ as their personal Saviour and Lord.

During one of our examinations of candidates for baptism lately, an interesting thing happened. A little girl about five or six years old came to my home and told me that she wanted to be baptized and join the church because she truly loves Jesus and wants to be with Him. I tried to tell her that she was still too small and could hardly understand the meaning of baptism, etc. But she told me again that she loved her Jesus. Then I told her that if she loves Jesus and believes on Him, her name is written down in the Book of Life in heaven, and now she must be taught how to live a life for Jesus and learn what He wants her to do, etc. That satisfied her and she went away.

There was a young woman in one of these towns

who believed on the Lord Jesus Christ and was saved. Soon she encountered awful persecution from her mother and brother and their priest. Her mother burned three New Testaments that belonged to her and tried in every way possible to keep her from going to the Gospel meetings and to make her go to the Russian Orthodox church. All that, however, did not cause her to go back to her old ways. So once, together with the priest, they decided to sanctify her by force with "holy water" in order to drive the "bad spirit" out of her. They did all they could in order to get her to return to the Greek church. They tried to instruct her, they laughed at her, they punished and persecuted her, but all in vain. She is faithfully and patiently carrying her cross, rejoicing in her Saviour and Lord Jesus Christ and testifying to others of Him. At the examination on September 21st, she was found to be in earnest, a truly saved person, and was accepted by the church for baptism.

Please pray for us here constantly, for we need His help always. I take all my needs to Him, and remain faithfu lly yours in Him, K. Jaroszuk.

A Missionary Journey in Poland

By Jacob Repecki

(*Former Student at Radost*)

One morning I received a letter from our dear brother and teacher, Moses Gitlin, inviting me to come and be his helper on an evangelistic trip. This was to me somewhat like the lot of John Mark and Timothy when they accompanied the apostle Paul. I gladly accepted the call. After fervent prayer and other preparation, I bade good-bye to my friends and started on my journey. At the station Zabinka, where I changed trains, I was greatly surprised to meet Brother Isaac Sofer, who was also on his way to help Brother Gitlin. We met Brother Gitlin and two other workers in the city of Pruzany. We held two meetings that day, a Gospel meeting for Jews in the afternoon (which was attended by about 500 Jewish young people), and a meeting in the evening conducted in the Russian language. A number of Jewish people were present. The audience listened with rapt attention to the messages of our Jewish brethren. After the meeting, some Jewish young people remained for conversation and eagerly snatched the literature from us.

Early on Sunday morning there came to our home three Jewish lads for literature. Then came a young Hebraist, with whom Brother Gitlin and Brother Sofer talked. A Hebrew New Testament was presented to him, at his insistent request. By 11 A. M. the prayer hall was overcrowded with believers and others eager to hear the Word of God. During my preaching, a young man, recognized as a Communist, opposed me. He would not quiet down at the pastor's request. But it so happened (?) that the chief of police was at the meeting as a private listener, and he finally got up and put the disturber out. When Brother Gitlin got up to speak, he announced as his theme—"What think ye of Christ?" He said: "The friend who disturbed us thought of the pastor as an ordinary man, so he did not mind him; but he thinks of the chief of police as one in high authority, so he obeyed him. In the same way, what we think of Christ determines our attitude toward Him." The chief of police, who by this time had returned to the meeting, liked the comparison, while the audience had a good illustration.

At the close of the meeting, the believers surrounded us. They greeted us and thanked us, and every one begged of us not to forget his or her village in our itinerary. The sight outside the meeting place was rather unusual. All around were vehicles of brethren and inquirers who had come from distant villages. There were groups of young Jews discussing pro and con the missionaries. Groups of Greek Orthodox Christians were discussing the strangeness of the fact that Jews were becoming Christians and turning out to be good preachers.

After the evening meeting, we were again surrounded by Jewish young people, asking all kinds of questions and begging for New Testaments. We are in the midst of a Jewish harvest field.

In Pawlowicze we had an extraordinary meeting. There was such an awakening by the Spirit of God that our Brother Sofer was led to do an unusual thing, inviting the people to accept the Lord Jesus as their personal Saviour right there and then. Some eight souls came forward, and I think every one of them prayed for the first time.

We traveled from that place to the town of Malichi. We found there believers from seven different villages who had come purposely to attend the meeting. There was quite a sprinkling of Jews.

We had to put the table at the door, turning the adjoining stable into the other half of our auditorium. It was a cold night. The people on the outside begged that those in the house exchange places with them after the meeting had progressed for a while. At the close of the meeting, most of the people did not want to leave. So we had some more singing of hymns, though now in an informal way. A little Gospel talk was again given by Brother Gitlin, and an invitation to accept the Lord. Two men and one woman responded. What a volume of prayer, and then praise went up to God! It was after midnight when we retired.

While on our way to the village of Rigali, the people in one of the villages through which we passed came out and begged us to stop in their village to have a meeting. They promised to do everything for us, including the calling together of the people and entertaining us. As they strongly insisted, we stopped over for a meeting. In a very short time the people had assembled in the largest house. Some listened eagerly to the very end, while others took offence at some remark made by one of the brethren. Six of the peasants ordered New Testaments to be sent to them.

Then we went on to the village of Rigali. Here the people gathered in such numbers in the evening that the oil lamps refused to burn. We were soaked with perspiration. The landlady, though a Greek Orthodox by faith, pitied us and had the winter door opened up after much trouble, which brought in a flow of fresh air. We recall with awe the seriousness and solemnity seen on so many faces as they listened to the earnest presentation of the Gospel message.

In the village of Luke, we stayed in a Christian home. Our host and hostess were an elderly couple, with only one daughter, who was also a believer and whom they loved dearly. They have a large room in their house, with a wooden floor and large windows. The walls are decorated with texts.

Before we were through with our breakfast, children began to fill the house. In some way unknown to us they got grouped together and began to sing, quote Bible verses, and recite Christian poetry in a way which surprised us. We then learned that the daughter in the home had a love for children and, though never having received any training as a Sunday School worker, had been taught by the Spirit of God and had accomplished great things among the children in her village, reaching the parents through them. We seldom see any Sunday School work in the villages of Poland, but even Brother Gitlin had never seen a finer Sunday School in Poland than the one we saw here. The children were very happy when we taught them a chorus which is used at Radosc.

At about 11 A. M. the regular Gospel service began. Here, too, the house was filled. The Word of God was preached in power, and thirteen New Testaments were sold at the close of the meeting.

We had our dinner here. When we parted, it was with much weeping, not only on the part of the local believers but on our part as well, as we thought of Him who had made Jews and Gentiles one through the blood of Jesus Christ our Saviour. Hearts were tender, eyes were wet, and faces aglow. What a time of fellowship! Praise God! We started for the village Gorsk. What a testimony to go out of a village with believers and inquirers singing hymns and waving their handkerchiefs, and then be met in the same way at the next village by those who have been awaiting us and praying for our ministry!

The village Gorsk had had a big fire two years before, and as a great deal of relief work had been done by the local pastor, the people were friendly disposed toward the "Baptists". The house and the hallway were packed with people. We were there on time, but we could hardly get through the mass of people to get to the preachers' table. At the conclusion of the first sermon, the place was so hot that the few children could not stand the vitiated air. The mothers could not get out, so the children were handed from one to another over the heads of the people. There were no seats in this auditorium except the front row, where the preachers sat. In order to reach all the people with the message, the speakers had to stand on a bench. Their heads reached the icons, and they looked like living saints among dead images. We hold our meetings in the largest available house in a village, taking whatever the Lord sends us. We even prefer the home of a Greek Orthodox family—it is a bit like Paul preaching in Athens. Twenty New Testaments were ordered here.

Our next village was Michalki. One of the leaders in the church here is a man of 73 years, who was formerly a Russian judge. We were invited

to his home, which has a goodly touch of culture. A good dinner was served us here. The dear old man with the young soul fell especially in love with Brother Sofer. We witnessed a sight here that we shall never forget. The sun was setting and we were admiring it as we gazed through the open window. We glanced toward the other window, where Brother Sofer and the old gentleman were sitting, and saw them kiss each other, the aged white-haired Russian judge and the dark-complexioned middle-aged Jew. What a contrast, and yet how beautifully blended by Christ the matchmaker! We wondered which declared the glory of God more perfectly—the setting sun in the heavens or this brotherly fellowship of Jew and Gentile.

We had a great and blessed meeting in this village. We had an after meeting for believers, and it was 1:30 A. M. when we got through. The meeting ended with a high note of praise to God. We had a bit of second supper, and at 3 A. M. we had to leave for the train for Pruzany. We were very tired and lay down for a little rest while the brethren were preparing the vehicles.

The night was frosty and still, and the moon at its best. We had a long way to travel. The sun rose. Reddish tints covered the east. Then the sun came out bright and strong. The moon was also in sight, and both of these heavenly luminaries were reflected in the icy swamps. The beauty of that morning filled our souls with wonder, and we praised the One who made it all and who upholds it all by His power and wisdom. We became intensely cold and had to get out of our sledges and run to get warmed up. We passed through many sleepy villages, with only here and there a peasant tending his cattle. Some watch dogs, reacting at our intrusion into their villages, made their owners look out of their little frozen windows. We reached the station half an hour before the departure of the train, and soon got back to the place from which we had started on our missionary journey six days before.

(To be continued)

The Crying Need for an Increased Circulation of Vernost

We receive many words of appreciation of the Russian magazine, "Vernost," edited by our Brother Dobrinin, which will be printed at another time, but at present we wish to present to our readers only a small part of the requests that have recently come through the mails:

(Translated from the Russian)

"I greatly desire to have the *Vernost*, but have no means to pay for the subscription. This evening I am on my knees asking my Lord that He would arrange in some way that I might have the magazine. I have reread many times the article, 'Abiding in Christ', etc. It is wonderful! I live on the very frontier of Russia."

ELIJAH KORAK, *Poland.*

"We are receiving your *Vernost* regularly and all of the believers read it. We thank you, but to our regret we can not pay anything for the magazine. Perhaps I shall be able to pay in the future, but just now please send it to me free of charge."

F. BARTOSZUCK, *Poland.*

"We live on the frontier of the godless country of Russia, and frequently we are compelled to weep. Please send us *Vernost*. Help us with it. We should like to have it in binding for our library."

V. LOYKO (Young People's Society), *Poland.*

"I should like very much to have a complete set of the *Vernost* for the past year. Kindly do this for me free of charge, and I shall be very thankful."

Presbyter of Evangelical Congregation in Zdolbunow, Poland.

"I receive many blessings and great joy and enlightenment through reading the *Vernost*, but am unable to pay anything. This is a very difficult time for me. If you receive help through others who have a greater degree of prosperity, please do not ignore my petition but send it free of charge."

A. POTAPCZUK, *Poland.*

"I ask you, dear brethren, to send me *Vernost*, from which I receive spiritual instruction and food for my soul. I need it every month. In it is the true light of life. But I am poor and unable to pay anything. I heartily ask you to send this magazine free of charge."

R. Dud, *Poland*.

"My position is so difficult that I do not even have bread for my family. I have many debts. Please help me according to Matthew 25: 40. Please send me *Vernost* free of charge. Please believe me that I am really poor. My poverty is known to my church, and they will be very thankful to you for helping me."

N. Bozko, *Poland*.

"I have waited for *Vernost* a long time, and at last I have decided to write you again. Please send me *Vernost* regularly. I am not able to pay for it now, but perhaps I shall be later on. Although I am in Canada, I am in the midst of a great economic depression. I have produce to sell, but can get no price for it. I find in the *Vernost* rich spiritual treasure for myself and for others. Please do not discontinue sending it to me. If you will not send it, it will mean that there will be closed for me a barn full of bread for my soul, and spiritually I am hungry."

J. Krestinski, *Canada*.

"We have great trouble among ourselves, as there is some brotherly disagreement. We are receiving your *Vernost* and we think that you can give us wise spiritual advice."

Your brethren in Christ,
(Signed by four persons in Roumania).

"For the whole of the past two years, I have missed *Vernost* very much, after having been nourished by its precious instructive articles. I am charmed by it. I am ashamed to ask you, and you must please excuse me, but I would so much like to have it in my home and yet I am unable to pay for it. I am sick and have many difficulties."

P. Zieleniuk, *Poland*.

"Please donate me your *Vernost*—the copies for this year and also back numbers. It is so helpful to the spiritual life. I have nothing to pay, but I send you my poetry." (Very long poetry not suitable for *Vernost*.)

K. A., *Poland*.

"I shall have to make an apology to you. I have been receiving *Vernost* but have not been able to pay anything for it, as I have been unemployed for about a year. I hope you will forgive me and continue sending it to me, even though I cannot pay. Your magazine is the best of all magazines in the Russian language. There is so much real spiritual material in it, giving light and strengthening the inner man. I am always so happy to read it."

Zaharoff, *China*.

"Please believe me that I wish very much to pay for the *Vernost*, but at present am too poor. Please send it to me. It is our spiritual food. I shall be very thankful indeed to you."

A. Honcharuk, *Canada*.

"I ask you, in behalf of our society of Christian young people, that you will not refuse to send us the *Vernost*. We would like to have it in our Christian library, but we are in great need and cannot pay anything. Please help!"

V. Margun, *Poland*.

"For the third time I dare to trouble you with our petition. Please send us your magazine. We received three copies of the *Vernost* and then you discontinued sending it. We should like to have at least six copies for half of the regular subscription price. If this is impossible, send us at least one copy."

K. Ivanov, *Poland*.

"We are in Bucovina, forsaken by all, and have no support for evangelization. Our preacher asked you to present us your *Vernost*, but we have received only three copies of this dear magazine. We don't understand why we do not get it any more. Please believe us that our congregation is very poor. We ask you, in the name of our Lord Jesus, to send us *Vernost*. Sometimes good believers send over some copies to us, and we are very thankful."

Pres., B. Kravchuck
Treas., O. Pilipov
Sec., S. Mikchaylo
Assistant Sec., I. Kchaschovy
Pres., Chr. Women's Society, P. Klim
Treas., Chr. Women's Society,
N. Kravchuck
Sec. Chr. Women's Society, M. Bilak
H. Murzuk
(With seal of congregation)

"Your *Vernost* is a great help in evangelization, but it is a pity that we can not have a sufficient number of copies. The brethren are able to read it only occasionally, taking it from those who have it. If possible, please send about fifteen copies, for distribution in our villages where evangelical work has begun. In the name of my brethren, I bring you my thanks in advance."

N. JACHNO, *Poland.*

"I send you my dollar. Many of our brethren here would like to have your spiritual literature, but they have no means to pay for it. For instance, if we pay a dollar, it means that we must sell about 120 pounds of flour. In your magazine there is the true word inspired by the Holy Ghost. It deepens me in the understanding of the truth. When I receive your magazine, the brethren take it from me to read, so that I have no opportunity to read it myself."

F. BATURA, *Poland.*

"I send you $1.00 for the *Vernost*. Many of the brethren would like to have your magazine, but can not pay for it. The people here are very poor. The field for spiritual work is very large."

J. KOVALCHUK, *Czechoslovakia.*

"Through the *Vernost* my eyes can see many spiritual things much more clearly, and I am so happy to have it every month. I read it in our congregation, and the people wept and were encouraged. Please send it to me free of charge. I am so poor that I even have no shoes. I had not even postage to send you this letter, but now I have gotten a little money for postage."

BELIEVER IN POLAND.

"My poverty is extreme and I cannot pay anything for the esteemed *Vernost*. We trust in God. I am hoping that you will not refuse to send *Vernost* free of charge." Y. SUSZYK, *Poland.*

NOTE: The average circulation of the *Vernost* is about 2,000 copies per month. In present-day conditions it is almost impossible to continue publishing this quantity because of lack of means, and yet, after reading all these letters, we feel that we should put forth all our efforts not only to keep the present quantity but to print a thousand more. At present we have a scheme by which we send the *Vernost* for a few months to some who are unable to pay for it, later on discontinuing it and sending it to others in their place. We do not wish to trouble people, but we are earnestly praying and believing that the Lord will meet this great and real need, through His faithful children.

"He that backbiteth not with his tongue." John Wilson, in his "Lights and Shadows of Scottish Life", gives the following comment on the above words: "That is an extraordinary expression! To bite with the tongue! But the word is even more expressive still. The backbiter is one who walks along the way for the purpose of spying out another's defects. He then takes the products of his ugly search, and presses them into his social intercourse, and endows his words with teeth that are coated with venom. The companion of the Lord paces the common way with quite a different purpose. He, too, spies about, but not with the eyes of the cynic, but with the eyes of a friend, and "his words are a fountain of life."

The *Mayflower* put out to sea from Plymouth, England, with the Pilgrims on board singing the Psalms of David. Says one, "Under the inspiration of this sacred music they were made bold to venture upon broad seas to reach an untried continent."

Hugh McKail, standing on the scaffold waiting to be hung, sang the musical version of the 31st Psalm: "In thee, O Lord, do I put my trust; let me never be ashamed!"

Two Scottish lassies chanted the 23d Psalm on the scaffold a few minutes before their execution.

Long before the birth of Christ Old Testament men and women sang out their joys and sorrows. It would have been strange, indeed, had not heavenly music accompanied the proclamation of our Saviour's birth. —*Selected.*

JESUS OF NAZARETH

A Review of Dr. Klaussner' sBook (translated from German)

By Prof. Vl. Martcinkovsky (*Concluded*)

True Science Does Not Contradict the Bible

He states also that John the Baptist, that great righteous one, did not accept Jesus as the Messiah. He says: "Even in the days of the apostles, long after the crucifixion, there were some who were so occupied with the teachings of Christ that they did not accept His Messiahship, and still less His divinity. Such a one was Apollos of Alexandria, who came to Ephesus in the time of Paul, knowing only the 'Baptism of John'. See Acts 18: 24–25. After Paul had found there twelve other disciples of John who had received only the 'baptism of John' (a purely Jewish baptism), he must needs teach them to believe in Jesus as the Messiah. See Acts 19: 1–7. Therefore it is clear that John did not know Jesus personally and did not accept His Messiahship." (See English edition, page 29.)

Now, as regards Apollos, Dr. Klaussner did not notice in the previous chapter that it says of Apollos: "For he mightily convinced the Jews, and that publicly, shewing by the Scriptures that Jesus was Christ (Messiah)". (Acts 18: 28.) How then can we count Apollos with those who did not accept the Messiahship of Jesus? We also read concerning the disciples at Ephesus, as well as those of John in Chapter 19 of the Acts, the following: "Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus." Therefore, we see that these portions of the Acts do not speak for the author, nor do the clear testimonies of the four evangelists that have reference to the relation of John to Jesus: "Behold the Lamb of God which taketh away the sin of the world" (John 1: 29).

"Why do you consider the words of Jesus, 'that the Scriptures might be fulfilled', as a later addition?" I asked the Professor some time ago. He replied, "Because I do not believe in the prophecies in a supernatural sense." Therefore, he also, among others, does not accept that the 53rd chapter of Isaiah has in view a certain person, the Messiah.

After all this, we might ask: "What would have become of the Bible, if the author, who denies the miracles, the prophecies, and in general everything supernatural, according to the lines of modern criticism, had expounded it for us?"

The Modern Jew's Idea of the Scriptures

A short time ago, I asked an educated Jewish girl in Palestine: "How do you regard the Bible?" "Oh," she replied, "our Bible is a beautiful legend." I answered her in these words: "If the Bible is only a legend, then your Palestinian Mandate is also only a legend. For us Christians, as well as for the believing Jew, the whole Bible is the Word of God, and contains no false teaching nor inaccurate accounts."

"How shall we sing the song of the Lord in a strange land?" the Jews once asked during the Babylonian captivity. Now they have returned to the promised land and, as the English translator of Dr. Klaussner's book says, the educated Jew in Jerusalem can express his conviction freely concerning the "Jesus Question". Unfortunately, this book is a STRANGE SONG IN THE LAND OF THE LORD. It is a product of the present lifeless theology of Europe, the fruit of "Christianity without Christ", the modern Sadducaism that is no better than the dogmatic Pharisaism of our day.

No Foundation For Faith in Another Gospel

The author sought to improve the beautiful and perfect pearl of the Gospels—to smooth them over with the file of a dry intellect—and what remains is insipid and colorless. And then he asks: "How can the Jewish reader find a foundation for his faith in Jesus as the Messiah in such a Gospel?" Truly the Gospel is awaiting an objective research by the Jewish scientist, who, armed with the Spirit of the Jewish prophets, with a firm faith in a living God,

will study the picture of Jesus with an unprejudiced mind. To believe in Jesus Christ, one must be a true Jew. To believe in the New Testament, one must thoroughly believe in the Old. "Had ye believed Moses, ye would have believed me: for he wrote of me," said Jesus to the Jews of His day. (John 5: 46) It is the Jew who has written the Gospels, although, like Thomas and Paul, he has passed through a period of doubts. They have said from their own personal experience, like the Jew from Bethsaida: "We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph." (John 1: 45.)

Is This the One For Whom We Look?

At Easter time in 1930, I asked the Jews in Jerusalem at the "Wailing Wall": "Why do you not believe in Jesus as the Messiah?" One of them answered, "He acted contrary to the law." "Wherein? Have you read the Gospel?" "No, that is forbidden us."

In June, 1930, I lectured before the students o the Hebrew University in Jerusalem on the philosopher, Vladimir Solowjow. When I emphasized that he, a warm friend of Israel, called the Jewish people to faith in Jesus as the Messiah, and the Son of God, Dr. Klaussner strongly opposed this as the idea of the Russian thinker. In closing, I put the question to the students which Jesus asked: "Which of you convinces me of sin? And if I say the truth, why do ye not believe in me?" "Why?" I asked the students. (There were about seventy present.) They were silent.

We read in the book of Zechariah: "And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn." (Zech. 12: 10.)

And indeed they approach Him already with the question: "Is this the one for whom we look?" Of course it is often done in the spirit of criticism, but the day is fast coming when they shall stand before Him in adoration. And then shall they repent and lament. This lamentation shall shake the universe, and transform the whole world.

Blessings in Buffeting

Ozenin, Poland

DEAR BROTHER HOGG:

Greeting in the name of Jesus Christ to you and all the brethren. May God's rich blessing rest upon all of you! This is my earnest prayer always. You are so busy in the many meetings held everywhere, that I feel you need some one to remember you in prayer before God. As we are working together and you are trying to help me as much as you can, so I also can not forget you in my daily family prayers.

You must forgive me for not writing for a long time. I was sick during the month of March, having contracted a bad cold. I had walked to the village of Chorow, and then to Ostrog to visit a sick brother and administer to him the Lord's Supper. When I came back to Ozenin, after walking in the deep snow for more than thirty miles, I was so sick that I could not go anywhere for three weeks. Now I am well again and ready for God's work, because He has healed me.

Then I had another trouble. We moved from our one rented room to a new home which I bought last month. However, this new home, which has two rooms, is very old and is badly in need of repairing. The roof is bad and there is no floor.

The Lord's work is going nicely here. We had many good meetings in our church this year. God has drawn very near to us. In the village of Chorow we had been fasting and praying every Friday for seven weeks before Easter, and then all our members came to Chorow on Good Friday and we had the Lord's Supper together. Many prayers went up to God at that time for revival, both in our own church and through all the work of the Fellowship. And God answered our prayers. We expect to have another baptismal service in the near future. We are going to have another special time, May 21-22. Will you please remember us in those days. We are going to have reception of new converts in our church, and we want to do that with fasting and prayer, so that our members may be chosen of God and that our church may become strong in faith in God.

We have many troubles from without—bolsheviks in almost every village saying that there is no God, teachers of false doctrines trying to take away our members, Greek Orthodox and Roman Catholic

just across the road from our churches, etc. Yet we have some converts who stand true to God and testify for our Lord. We need the prayers of God's people everywhere.

With kind regards,
GEORGE NAZARUK.

Russian Work in China

(TRANSLATED FROM THE RUSSIAN)

DEAR BROTHER IN THE LORD:

Peace be unto you. I thank you heartily for the help which I received from you, and I take it as a special gift from my Lord.

Thank you also for your letter. I am so glad that you remember us and wish to have fellowship with us. It is a pleasure to receive your letters, with such sincere wishes of grace and success from the Lord. Though we are separated by so great a distance, yet we are close in spirit; for we are the children of one Father, who cares for all of us and is constantly working in our behalf, though unseen. How wonderfully we see His hand in everything!

We have already moved into a new meeting place. The room is considerably larger and more comfortable than it was before. We do hope that the Lord will somehow enable us to build our own house of worship, if this is His will. A few men have expressed their desire to become members of our church. By the grace of God we are working, and He is helping us. Pray for us that the Lord will help us to take the whole armor of God, that we may be able to withstand in the evil day.

Refugees are continually coming here. Many people are unemployed. We do our best to make their lot easier, but the needs are so great that our help does not go very far. This is all in God's plan in trying to get people to know Him.

We are endeavoring to spread the Gospel by organizing the Union of Evangelical Christians in China. We are sending a missionary to preach among the Russians in the villages along the China-Eastern Railroad. We receive letters from our brethren in various places, informing us that the people are thirsting to hear the Word of God. We begin this enterprise in the Name of our Lord and in His fear, for we do not wish to have anything done merely for show. We desire that our service

S. P. BADANTSEFF

shall bear the fruit of righteousness in peace and holiness in Christ Jesus. For this work we need divine gifts, as in the times of the apostles, in order to be triumphant in the midst of atheism and other evils.

The Lord keep and bless you in all your work. We send you our brotherly greetings.

Your humble brother in the Lord,
S. BADANTSEFF.

Garibaldi's Enthusiasm

I did not agree with Garibaldi's judgment in all things, but I did admire his enthusiasm. I never saw his name in the papers, or in a book, but I read all I could find about him. There was something about him that fired me up. I remember reading of the time when he was on the way to Rome in 1867, and when he was cast into prison. I read the letter he sent to his comrades:

"If fifty Garibaldis are thrown into prison, let Rome be free!"

He did not care for his own comfort, so long as the cause of freedom in Italy advanced. If we have such a love for our Master and His cause that we are ready to go out and do His work whatever it may cost us personally, depend upon it, the Lord will use us in building up His Kingdom.

NEWS FROM RUSSIA

(Translated from the Russian)

FUNERAL OF AN AGED BELIEVER IN RUSSIA

An aged brother in St. Petersburg wrote to us, asking that we would not send food packages or money to preachers in Russia, as it put them in a dangerous position in these days, and then he told us that he expected soon to be with the Lord. This letter was dated August 10, and five days later this expectation was fulfilled. A sister wrote to us, describing his funeral. He had entered into eternal life full of faith and joy. His funeral was a very solemn one. About 200 believers gathered together, and they sang and preached in Russian and other languages. This was continued all the way to the cemetery. Many flowers were put on his casket. Believers had come great distances to attend this funeral. The names of none of those who took part in the funeral service were given.

PITIABLE CONDITION OF A PREACHER'S WIDOW

A letter has come to us from a sister in Southern Russia, the widow of a very prominent evangelical worker. The letter is dated September 7. She informs us that she received our food parcel and would be glad to have more. She writes as follows: "First of all, I am at a loss for words with which to properly thank my Lord and you for your care of me and for His making it possible for you to send me something. I see in this His unseen Hand. The Lord leads His children to help the widow and the fatherless. It is just what the Apostle James referred to in James 1: 27. How happy are God's children who can give! It is more blessed to give than to receive. 'There is that scattereth, and yet increaseth; and there is that witholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat: and he that watereth shall be watered also himself.' Prov. 11: 24, 25.

"You ask me to write about my life. I tried to get the right to vote, so that I might be able to secure food, but as the widow of a preacher I have been deprived of all rights for five years. Everywhere I was refused. I explained that I could not be held responsible for my dead husband and that I was only a member of the rank and file in our congregation of believers. All these arguments were in vain, and so it is my fate to exist without any rights for food, clothing, shoes, etc. I am compelled to get these things from the free market, where the prices are extremely high and where sometimes these necessities cannot be procured even for money.

"Let me give you an idea of the prices. Granulated sugar cost 75 cents a pound, but I had no money to buy it, so I have no sugar at all in my home. candy is $2 or $3 a pound. Butter is $4. a pound, etc. Under these circumstances, my life is a hard one. For about two years I have not had fish or meat or eggs or milk in my home. We live on vegetables and coarse cereals. We have no fat or grease for cooking. Our health is not good. We suffer from anemia and from frequent spells of dizziness.

"With regard to shoes and clothing, however, the matter is still worse. Cold weather is coming—the winter is facing us—and I have nothing with which to heat my house. Nevertheless I trust in Him who knows everything and will surely help us. I wish you could have a picture of our living conditions. My daughter worked through the whole summer without low shoes. We could have gotten them in a secret way for $20. Her old shoes are now so badly torn that it is impossible to repair them, so she sits at home unable to go to Gospel meetings or anywhere else. I am not able to describe everything, but think that you can see from this how we are living.

"I can not get any work because I have been deprived of all rights. For the same reason, I am unable to get any room in the apartment houses which are occupied especially by the laborers. My son is the only one in my family who has work, and it takes him four hours every day to walk to his factory. When he comes home, he is limp and worn. In one month he received $30, and this he had to pay for shoes.

"I had to pay only $4 duty on the food package. That is very, very little, in present day conditions.

It is better to send me food packages than money. You ask me what kind of food we prefer. Of course fats are best, especially pork. Rice and sugar also are a great help. It seemed so good to receive a package from you. I would be thankful for anything you can send me."

RUSSIAN WORK IN PALESTINE

Our sister, A. Balabas, writes: "I want to tell you about the great joy we have experienced in Tel Aviv. Nine souls have been converted recently and they have been baptized. Five of these were Arabians, two were Russians, and two were Roumanians. A captain and his wife were among the number. Oh, how happy we were! We have had crowded meetings.

"It is impossible for us to have a special room for our meetings in Tel Aviv. We have been assembling in private houses. A Jewish believer rents a room, and as soon as the people discover that this is for missionary purposes, they persecute the owner of the house. Among the general population of Palestine, the word 'missionary' is a bad one."

THE POWER OF THE GOSPEL

A Roman Catholic came back to Roumania from Siberia, where he had been a prisoner of war for four years. While there, he had married a Russian widow, who had three small children. In Siberia he had led a very dissolute life. His father and mother were both drunkards, and he himself was a very heavy drinker and smoker. After being in Roumania for some time, a tract was handed to him. He commenced to read the Word and was gloriously saved. Since that time he has been an active worker in the Lord's vineyard.

In one of the neighboring villages lived a man who had been a fellow prisoner of his in Siberia, with his Russian wife. Our brother visited this friend of his and began to tell him about the plan of God. He, however, scoffed at him, saying, "What, you old booze fighter and scrapper, do you want to tell me that I ought to get saved?" Our brother, however, did not cease to present the Gospel to him. The man finally surrendered, in due course of time was baptized, and commenced to preach the Gospel to his neighbors. Being very poor, with a large family to support, he could not take much time away from his work. He is tubercular, though not in imminent danger. Owing to their extreme poverty, they were compelled to put their 13-year-old girl out into service, at the munificent salary of $10.00 a year.

This same worker has a Russian wife who is full of zeal for the Lord. They moved from Siret to a neighboring village, where they commenced to work among the people, both German and Roumanian. A small Assembly came into being, and for a time no hindrances were placed in their way. Suddenly the storm broke. The authorities forbade the meetings. The members were beaten and imprisoned. To cap the climax, the Mayor and village police came one day to the home of the brother, where the meetings were held, and demanded of him the keys to the meeting room. He was alone in the house, lying in bed with a broken limb. Supposing that they wanted to inspect the meeting room, he gave them the keys. They thereupon promptly commenced to carry out all the benches and fixtures of the meeting, taking all Bibles, Testaments, song books, etc., with them, as well as a small cupboard in which the money from the offerings was kept. To this day, all appeals to the Ministry and higher officials have been in vain. The meeting is closed and the believers meet in different houses on the sly.

While this was taking place, the Russian wife of our brother was visiting another village of Ruthenians close by. The Lord used her, and many commenced to study the Scriptures. Now there is an Assembly of about fifty souls in that village. They are suffering terrible persecution. Some have been beaten until they could not even walk to the jail. One brother, in whose house the meetings were held, lies in jail at present accused of arson. The authorities contend that he set fire to his own house. He has witnesses, however, that one young man, instigated by the priest, came to him and told him that he would do something so that he would not soon forget him. Here, as in the other village, the gendarmes came with some irresponsible young men, broke into the house, broke the benches in removing them from their fastenings, carried away all Bibles, etc., and up to the present time no action has been taken by the authorities. This Assembly, however, is standing firm and they are meeting regularly.

(Continued on page 32)

"WHENCE SHALL WE BUY BREAD THAT THESE MAY EAT?"

(*Continued from page 5*)

Was that boy sorry when he brought his last loaf to Christ? Will you be sorry when you place in His blessed hand whatever still remains? I see that boy coming home at night. In that cottage close to the sea shore, the moon shining brightly on the water, a woman is standing. She is looking for her boy. At last she sees him coming. "Boy, did you see Christ?" "Mother, I shall never forget this day!" "Did He do a miracle?" "Mother, He fed five thousand people in the desert!" "Where did He get the bread to feed so many?" Maybe the mother suspected the answer coming from the joyful heart of the boy, "Mother, it was the crackers and sardines you put up for me this morning!"

Beloved, isn't it worth while to become a soul winner? *You will never be a successful soul winner unless you put your all in Jesus' hands.*

"Were the whole realm of nature mine,
That were an offering far too small,
Love so amazing, so divine,
Demands my soul, my life, my all."

THE POWER OF THE GOSPEL

(*Continued from page 31*)

These are the fruits of this drunken, fighting man, with a drunken father and mother. Such is the power of the Gospel.

A NEED FROM HUNGARY

Mr. Eugene Nagy, our Missionary in Hungary, is desirous of printing a booklet to be mailed to clergymen and those who move in official circles. He believes this would be a splendid and far-reaching ministry. Seventy dollars would enable him to put a thousand copies into such hands. Kindly pray that this be possible.

Mr. Nagy, further states, that his work continues to go on with blessed result. "The Gospel hymn booklet of which I sent you a copy will be a great help in my work among the children and other gatherings. I carry around a good supply of Scripture verses issued by the American Tract Society and distribute them. This presents a fine opportunity to address groups of men and women."

Ordinary long-established Christianity tends to organization. It loses the person in the institution. It seems to trust to forces which have little of individual freedom. It runs to machinery. But the great truth which missionary history bears witness to is that all missionary effort must be supremely personal. It is not an institution, but a man, that hears the appeal of Macedonia and sails across the sea.

From Paul all the way down through the ages it is a line of shining persons, each kindled with his own faith, each working his own way, that makes the continuity of missions. They own the church. They are the church. But they are the church in that personal expression of its strength which has been and always will be the most real and powerful. The shutting up, then, of missionary activity is the deadening of the personal life of the church. The non-missionary church is the most hide-bound in creed and organization.

—*Selected.*

Statement of Receipts for September 1931

Receipt No.	Amount	Receipt No.	Amount	Receipt No.	Amount
9955	$1.00	9990	5.00	10025	6.00
9956	120.00	9991	5.00	10026	1.00
9957	30.00	9992	1.00	10027	5.00
9958	5.00	9993	100.00	10028	5.00
9959	15.00	9994	10.00	10029	5.00
9960	5.00	9995	.50	10030	50.00
9961	5.00	9996	5.00	10031	3.00
9962	3.00	9997	5.00	10032	1.00
9963	40.00	9998	2.00	10033	15.00
9964	1.00	9999	15.00	10034	1.00
9965	20.00	10000	12.00	10035	15.00
9966	52.00	10001	50.00	10036	2.00
9967	25.00	10002	15.00	10037	6.05
9968	1.00	10003	1.00	10038	1.00
9969	5.00	10004	1.00	10039	6.00
9970	15.00	10005	50.00	10040	5.00
9971	6.00	10006	26.00	10041	1.00
9972	5.00	10007	1.00	10042	2.00
9973	3.00	10008	2.00	10043	5.00
9974	10.00	10009	5.00	10044	10.00
9975	4.00	10010	1.00	10045	10.00
9976	5.00	10011	1.00	10046	3.00
9977	3.00	10012	1.00	10047	15.00
9978	5.00	10013	9.05	10048	12.35
9979	10.00	10014	1.00	10049	10.00
9980	5.00	10015	1.00	10050	10.00
9981	10.00	10016	1.00	10051	5.00
9982	1.00	10017	51.00	10052	10.00
9983	6.00	10018	1.00	10053	1.00
9984	5.00	10019	1.00	10054	10.00
9985	6.50	10020	1.00	10055	5.00
9986	45.00	10021	1.00		
9987	5.00	10022	1.00		
9988	3.00	10023	1.00		
9989	3.00	10024	1.00		

Of this amount $32.00 is for THE EUROPEAN HARVEST FIELD.

FORM OF BEQUEST

I give and bequeath to the American European Fellowship, Inc., a Corporation formed under the Laws of the State of New Jersey, and located at 156 Fifth Avenue, New York, N.Y., the sum of ..... and the receipt of the Treasurer thereof shall be a sufficient discharge to my executors.

In New York and some other States a will, to be legal, must have two witnesses. Checks may be made payable to E. N. Sanctuary, Treasurer, American European Fellowship for either Gentile or Jewish Missions.

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A New Subscription for a friend and a list of friends to whom we may send sample copies will be appreciated.

The magazine will sell itself if you will show it to your friends.